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# THE ACTES

## *Of the Ambassage,*

## PASSED AT THE

meating of the Lordes and Pzinces of Germany at Naumburg in Thuring, concerning the matters there moued by Pope Pius the. iiii. in the yeare of our Lorde. 1561. and the fifth daie of *February*.

*ITEM,*

The aunswere of the same Lordes & Princes, geuen to the Popes Nuntio vpon the eight daye of Februarye.

Translated out of Dutche into Englishe by *R. W.*

Impzinted at Londõ by John Day, dwelling ouer Aldersgate beneath S. Martins.

*CVM GRATIA ET*

priuilegio Regiæ Maiestatis.

H. p. 635.

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# *The Summa of the matters*

moued by the Nuntio of Pope Pius the fourth, at the meting of the Lordes and Princes of Germany at Naumburge in Turing, the fifth day of February, in the yeare of our Lorde.

1561.

The Popes Legate saide.

AS sone as the Popes holines was called to the gouernment of holy churche, he by & by, according to his Pastoral office and Popedome, set all his thought & care howe to reforme the euill and corrupt maners of life now vsed, that the fredome of the churche might once again be restored, and all people reduced to the vnitie of one faithe. And forasmuche as to the redu-

cing of good, and putting away of euill there can be found none other medicine nor helpe, but by the kepinge of a generall Coumcell: he hath with the mature & wel aduised councel of his Cardinalls, by his full power & auctoritie geuen him of God, determined to holde an holy Councel at Easter, in the citie of Trent. And to thende that this may be knowen to al princes, that they also may take the like care, and in like maner do their diligence incouncelling, that the Dutche nation may haue peace & quietnes, & ioyning in care with the Popes holynes, they may together sett to their helping hande, he hath of very loue & good will (which he hath euer borne vnto

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the Dutch nation) & for the great desire to seeke their vnitie, sent forth vs his legates, that we in his name shuld proue & moue euery Lord seuerally, pray, admonish, & moste ernestly aduertise & require thē, ỳ they wil visit this general councel, and permit that this his blessed care and purpose may proceade and take effect. Forasmuch as al matters therin shalbe quietly myldly & peaceably handled, & howsoeuer the matter falleth out, it shalbe with like myldnes herd & determined. For the Popes holynes in this, seeketh none other thinge, but how the churche may againe be brought to peace & tranquilitie. And to this end the Pope is ready to geue vnto the Princes a

free and suer saulfe conduit, in al the best and in as ample & large maner as euer yet hath bene geuen, or els may be inuented to be geuen. Wherfore the Popes holines beseecheth and admonisheth, that the Princes will, all and euery one, sende their Ambassadours with full aucthoritie thether, that through their diligence, after the Scisme (wherin are as many sondry kindes of religion as good imaginations, & so many sondry gospels as teachers) be pacified, the churche may again be restored to her former bewtie, one faithe may be holden in all countries, and one God of al men in al places worshipped.

What more is in our Ambas-

sage

sage (said the Legate) it shall be declared by my felowe Commissioner.

¶ Then spake the same as here after foloweth.

RIght noble Princes, for asmuch as the Popes holines hath geuen vs both one commaundement, I thinke it not neadefull to repete those thinges that my felowe Commissioner hath propounded concerning the miserable estate of the churche. For euery man may openly see, to what miserie the matter will growe, and what will be the ende therof. For one miserie springeth after another, and it shall at last geue an open way to the enemy of christendō to destroy the common wealth.

It were very nedeful therfore to preuent this mischief, this immi-nent perill requireth speady re-dres, this councelleth the good oportunitie of time & goodnes of Pope Pius, whose ful endeuour good meaning & diligence, also is to be regarded. Ther was neuer a better oportunitie, to making of peace, nor neuer can there be a better thē is at this present, whē al Christen realmes are in quiet, and one Pope is geuen of God, who beareth his singuler good will & fauour toward the Potē-tates, and seketh the saluatiō of their souls, and wholy ende uoureth himself to bring the churche again to vnitie, peace, and quietnes.

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## The answere of the Lordes and Princes of Germany, geuen to the Popes Nuntio, in the diet of Naũburg in Thuring, in Febzuary. Anno. 1561.

THe right high excellent & noble Lordes & Pzinces of the holy Romain Empire here pzesent, & also Thambassadours & coũcellers of those that be absent, hath cõmaunded to geue this answere vnto your wozds & message, done & pzesented befoze theyz most honozable Lozdships and Pzincely graces. Namely, that their noble Lozdships & Pzincely graces doubte nothing at all, that many men well learned, wyse, and fearing God at all tymes, and among al people of the whole wozld, and that of long tyme haue wished, that the Chzisten church might

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be brought to some better estate and stay, & euē now at this tyme make they deuout & hartie prayer with sighing vnto God, that once at the last the pure doctrine may be restored & set vp, and the horrible misuses, whiche haue bene brought into the Churche, may thorowe a Christian reformation cease and be put away. Whiche desire of reformation & praier to God for ỳ same, doubtles ought as wel to be in the Romish Popes, who so lōg & many yeres haue taken vpon thē with so great pompe the name & title of the church. But to what purpose: Namely, with lust to reign ouer other, to set kingdome and realmes at debate, & to bring in by heapes into the churche manifest

nifest and knowen Idolatry to, mainteine euery Pope for his time their glorious estate, rather then to helpe and reforme the abuses of the Churche, whiche thinge is manifest to al honest & good hearted Christians, which thing also many wise and sage mẽ, that otherwise haue ioyned and confederat thẽ selues to the Pope, doth thẽ selues acknowledge and confesse.

But the forsaid noble Lords and Princes here present, & the Ambassadours of the Lords absent, wõder much of what proud custome or presumptuouse hope Pope Pius the iiij. presumeth by this his message to summon thẽ to a councel, or to appoint thẽ to come to Trient. Seing it is not

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vnkno wē both to the Pope and to you what religion the estates of the Auspurg confessiō holdeth and vpon what occasions they haue bene driuen & compelled to purg & reforme their churches according to the true doctrine of ỹ gospel, & to seperate them selues from that multitude that with thoppression of ỹ trueth & godly doctrine, seeke muche more their owen game then Christes glory. For the lords & Princes pleasure is, that the Pope & all that take his parte, shal perfectly know & be assured, ỹ they acknowledge not ỹ power or aucthority of the Romish sea. And that thei know it for an vndoubted trueth by ỹ testimony both of Gods lawe & mans, ỹ it belongeth not of right

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to the Romish Pope to apoint a general coũcel. For that ẏ selfe & same person, of whom al diuisiõ and schisme in the churche hath come, whiche also horribly impugneth the open and manifest trueth, shuld take vpon him the dignitie & office of a iudge, to decise & determine ẏ matters in cõtrouersy, the cõmon wit of man be it neuer so simple, & the testimonies both of Gods lawes mans lawes, doth vs to vnd stande that it is vnright.

Furthermore theyr honorable estates & lordships ernestly say, that theyr graciouse honors are vnfrendly vsed with this you talke & message done vnto them as who saith to men that know not what their faith is: but that

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there are as many Gospels as teachers, & as many religiõs, as mens good meanings. For their high honors, haue not only made a pure & cleare Confession of their faith, which thei deliuered to Charles the v. at Auspurg in the yeare of oure Lorde. 1530. but also they haue since ẏ tyme set furth & declared ẏ same truth of Godly doctrine, & is well set furth by many other wrytings which ar euery wher to be sene.

But in what errours the Romish church is at this time drowned, & with what abhominable misuses and Idolatrish inuentions of men, the doctrine of the Gospel is there oppressed, yea so farre: that it is more like an Heithenish then a Christian Religiõ

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is sufficiently witnessed by the manifolde complaint of all the worlde. And for as much as the noble Lordes and Princes of Dutcheland, not as men fallen in errour, not of frowarde and contētious minde, nor new fangled lightnes, but by the earnest and straight commaundemēt of God, be compelled to departe from the Romish Churche, they are purposed vppon the same grounde and commaundement so to continue, and can not suffer that the Pope shall make or appoint any law for them. For they acknowledge none other power or magistrate, then their Emperour Ferdinando, whose Ambassadours are here & haue declared vnto vs, what they hope

hope & purpose is as concerning a generall councell.

Last as concerning your own persons, their hie honors & graces, wold ye should be thus perswaded, ỳ if ye had not brought this message from the Romish Pope, they would haue welcomed you, as suche as come of the honorable Venetian house, and haue shewed to you all louing & gẽtle intertainmẽt, therby to declare in some part their frendly good will to that honorable regiment of Venice, and also to do you vnderstand, that they iudge you worthy both praise and their fauour for your honorable behaueour, high prudence, & wisdome.

*FINIS.*

# An Aduertiſe-

## ment to the KING of NAVARRE, *to vnite him ſelfe* with the KING and the Catholique Faithe.

Beeing in trueth a very ſlaunderous, falſe, and ſeditious Libell, againſt the ſaid KING of NAVARRE, and other Chriſtian Princes made as an anſwere to his Book intituled: *The Declaration of the* KING *of* NAVARRE, *touching the ſlaunders publiſhed againſt him* &c which is heer extant in Engliſh. But this beeing ſubtilly conuayed, vnder pretence of winning him to the Romiſh Religion, is therfore the rather ſet downe in the ſame nature as it is written: to ſhowe a wicked minde againſt GOD, the King, and the ſinceritie of true Religion.

*Truely tranſlated according to the Copy Printed in French.*